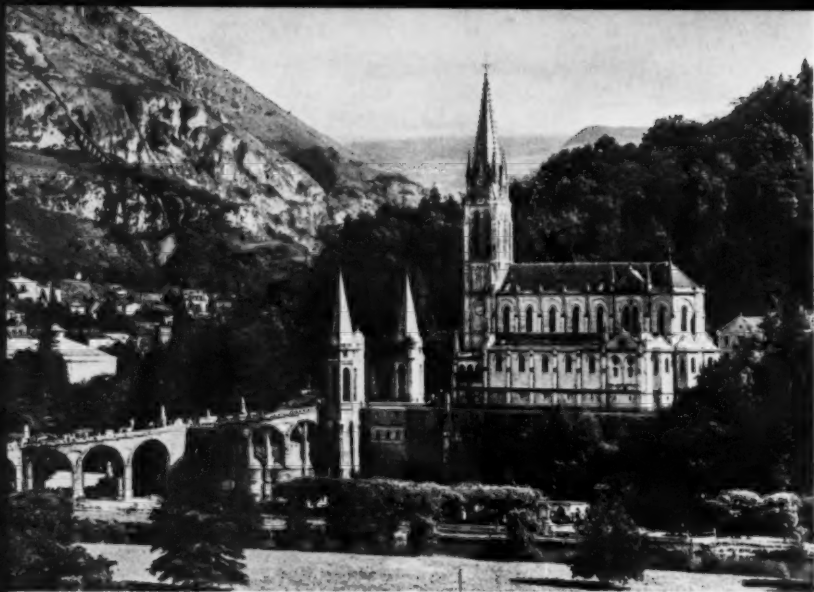




Africa

WHITE SISTERS

JULY-AUGUST
1958



"In the evening, at Lourdes, on the banks of the mountain stream, candles are lit, and in spite of the powerful wind of the Pyrenees, the light spreads on till it becomes the great river of fire that culminates in the final CREDO of the procession, where people of all races of the universe mingle together.

"Thus it is since Pentecost, and in spite of persecutions. And the Church would no longer be the Church of Jesus Christ, animated by the Holy Spirit, if it ceased to be missionary."



Mary and Africa

"Mary", wrote Cardinal Lavigerie, "has not only brought forth Jesus Christ at the moment of the Incarnation but it is she, who, daily brings forth Christ in the souls of the faithful: a great truth whose importance is quite visible to the Missionary. He too is to give birth to Christ in souls; let him turn to Mary and this good Mother will bring forth Jesus Christ first of all in his own soul, and at the same time she will make him her associate in the marvellous birth of Our Lord in souls."

From the very start the name of Mary, Mother of God, has been inseparably linked to the work of the Missions. Already in the early Church a Marian cult was interwoven with the movement for conversions.

As early as the fifth century, at Ephesus, St. Cyril on the eve of the solemn proclamation of Divine Motherhood, proclaimed Mary's role in the conversion of souls: a mother's heart beats in unison with that of her son.

The Missionaries of the Middle Ages were faithful to this tradition and they placed their apostolate under the protection of the Immaculate Virgin.

The modern Missionaries do not act differently and their Founders, like Cardinal Lavigerie, have dedicated their work to Mary.

Our Lady of Carthage

STATUE IN THE BASILICA OF CARTHAGE, TUNISIA



The statue of Our Lady of Carthage as it appears after having been reconstructed from the remains of the bas relief found in ancient Carthage.

Today it is hard to recall that, from the second to the seventh century, North Africa was a christian land. From Tangiers to the Gulf of Alexandria, more than 700 dioceses dotted the Mediterranean coast, as far as the borders of the desert, all centers of light, where one could hear the voices of such men as Cyprian, Tertullian, Fulgencius, and especially of Augustine, all praising the prerogatives of the Mother of God.

Then came the terrifying raid of Allah's cavaliers . . .

The great voices have stopped, but many other testimonials come to our attention, marble bas-reliefs, earthen statuettes, pictures on lead, latin or greek invocations, funeral inscriptions, all truly proclaiming the piety of an entire people.

"I am confident" Cardinal Lavigerie used to say, "that the future has many happy surprises in store for christian science and piety, and we shall witness the multiplication of documents on Mary's cult, giving full confirmation to what has been established on its antiquity and its timelessness."

Effectively! And it is especially at Carthage that were found, since 1875, innumerable archeological pieces dating back to the fourth or fifth centuries preceding the Arab domination in Africa. Nowhere else do the ruins bring forth, both as to number and variety, as many testimonials of the cult of the Blessed Virgin Mary.

In 1881, in the ruins of the antique Roman Christian Basilica of

Damous-El-Karita, at one of the side entrances, Father Delattre, White Father, was fortunate enough to discover the fragments of two bas-reliefs. After having studied them carefully, M. De-Rossi, archeologist of the Roman catacombs, declares: "these bas-reliefs are the most beautiful specimen of ancient christian sculpture in this non-funeral type of presentation. Everything allows us to date them at the end of the fourth or the beginning of the fifth century. The better conserved bas-relief of the Virgin is a master-piece that gives us, in sculpture, the oldest representation found in Africa of the Mother of God, perhaps the oldest in all christendom.

In the present primatial church, built by Cardinal Lavigerie, one can pray at the altar of our Lady of Carthage. Her statue, a reproduction of the bas-relief, is surrounded with invocations likewise discovered during the excavations.

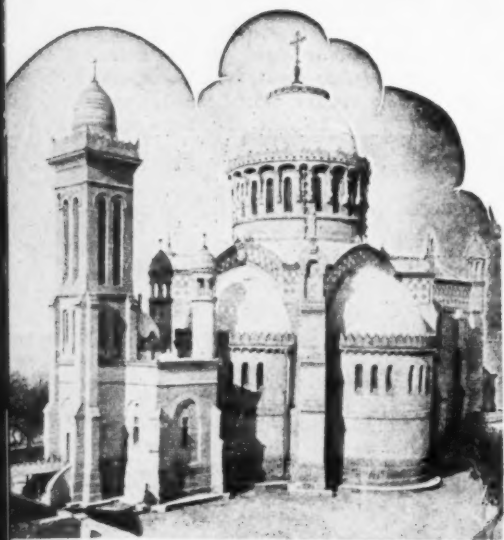
Here we should remember St. Augustine, the ancient student of Carthage, who became one of the greatest doctors of the Church. These are his words about Mary:"

"She is the flower of the fields whence sprang the precious lily of the valleys . . . Rejoice, most happy Virgin! Christ, our King, came down from heaven in your womb, from the bosom of his Father to the bosom of his Mother, O Blessed Mary, a captive world is at your feet, it begs you to vouchsafe its freedom again, on you rests its hope . . ."

Basilica of Our Lady

of Africa

in Algiers



His Excellency, Bishop Pavy, the second Bishop of Algiers, erected in that city a church dedicated to Our Lady of Africa.

"It will be", His Excellency said, "the religious center, the Ark of the Covenant of Algerian piety. You will see kneeling there together the humble and the great, the soldier and the sailor, the French, the Spanish, the Germans and the Italians elbow to elbow with the Algerians. Oh how good it will be to pray there together to procure those wonderful gifts which are at the same

time both the lifegiving principle and the fruit of unity. There is no doubt but that He, Who has promised His grace to the prayer of two or three gathered together in His name, will give it in answer to the prayers of many."

On February 2, 1858, Bishop Pavy with his seminarians and a few professors, claimed for themselves the honor of celebrating the feast of the Purification of the Blessed Virgin, hoe in hand, wishing to lay the foundation of the future church themselves.

Of traditional Byzantine style,

The
statue of
Our Lady
of Africa
over the
high altar
of the
Basilica.



the church was constructed and ornamented according to the artistic tastes of the country and the demands of the climate.

Six months before his death, the enthusiastic Bishop had the joy of seeing the great iron cross forged, gilded and ornamented with crystal, roses and lilies and mounted on the cupola, where it dominated both the city and the sea. On that day, May 31, 1866, which was both the Feast of Corpus Christi and the last day of the month of May, Our Lady of Africa and her Divine Son solemnly took possession of the city and of the diocese of Algiers, ready to diffuse abundant graces over the immense continent.

Cardinal Lavigerie, then Archbishop and successor to Bishop Pavy, had the joy of consecrating the church on the feast of the Visitation, July 2, 1872. The following year the statue of Our Lady of Africa was taken from the little chapel and placed in this temple.

Two briefs issued by His Holiness, Pope Pius IX on April 30, 1876 enabled the Archbishop to crown the statue and to raise the

church to the status of Basilica. Thus, more than ever, Our Lady would be the uncontested Queen of the vast continent of Africa.

Two special prayers, one for the conversion of the Moslems, and the other for sailors living and dead, were united to the thousands of supplications arising daily from all corners of Algeria towards Mary, the Consolation of the Afflicted. But the Archbishop saw beyond the dioceses of Algiers, Oran, Constantine and Hippo, confided to his care, the immense territories which would soon be opened to civilization. A contemporary of Livingstone, the Apostle of Africa was not less daring than the explorer himself.

In 1868-69 the Archbishop founded his two missionary societies, the White Fathers and the White Sisters, who were destined to work in the African missions. Before the altar of Our Lady, he gave them the Habit and received their vows. When they left to penetrate far into the interior of Africa, they confided to Mary their bodies and their souls, their work and their hopes . . .



OUR FRONT COVER

The Rosary is the favorite prayer of the children. They like to stop at a wayside Shrine to recite it.



"Magnificat" in Arabic

**The
Blessed
Virgin
is Loved
and
Honored
by the
Africans**

It is remarkable the devotion which the Algerian Moslems have for the Blessed Virgin and the confidence they place in her intercession. It is encouraging, for we see in it a reason to hope for the religious future of this country.

Arabs go into the Basilica of our Lady of Africa at Algiers. Soon they begin to feel at home at the Shrine, where they see they are received willingly. They sit respectfully, and somewhat timidly, on the edge of a pew and look around at the strange decoration of these expressive walls, where every stone represents a favor granted . . . the thanks of a grateful heart.

On one occasion, an entire family group came into the Basilica and walked directly towards the sanctuary. The old grandmother escorted her daughter who had come to offer thanks for a happy delivery. The little granddaughter had been cured of an abscess. A son had recovered from an eye disease. They all attributed these blessings to the loving protection of the Lady whose help they had begged . . . the Lady to whom they had never prayed in vain.

In Kabylia some of the non-believers come with the Christians to admire the beautiful statues which represent LALA MARIAMA (Lady Mary) and to seek her intercession. She is the merciful Queen, so attractive and gentle, who holds out her arms to them, who smiles upon them with so much goodness, and seems so ready to answer their prayers.

Mary and the Sudanese

Since devotion to the Queen of Heaven is a guarantee of salvation, the White Fathers and White Sisters strive to impress it on the new converts as well as on the catechumens and probationists. When the latter have followed catechism instructions faithfully for a year, they receive a decoration—the miraculous medal—that distinguishes them from the pagans. The image of Mary is loyally worn; and if perchance it is lost, no rest can be had until the precious medal is replaced.

When the last year of the catechumenate draws to a close, the catechumens receive a rosary — a

reward that has no equal. However, it happens at times that the Missionaries have not enough of them to supply all the candidates. Thus during their dinner one Sunday the Sisters heard lamentations at the door. Going to ascertain the cause, they found a group of young girls from a distant village. In tears they explained: "This is the fourth time we have come to receive our rosaries, but today again we must go home without them. The Fathers have no more and we are very much disappointed. We cannot return home without them."

These girls had not hesitated to



walk several times the twelve miles that separate them from the mission to get the much coveted prize. Fortunately, the Sisters had just received a number of rosaries from America, which they immediately sent to the White Fathers, thereby, enabling them to complete the distribution and please everyone.

A few minutes later the girls returned triumphant, overjoyed and most profuse in their thanks.

Under the influence of grace and love, confidence towards Mary is deeply imbedded in the souls of the Sudanese and they frequently give their good Mother

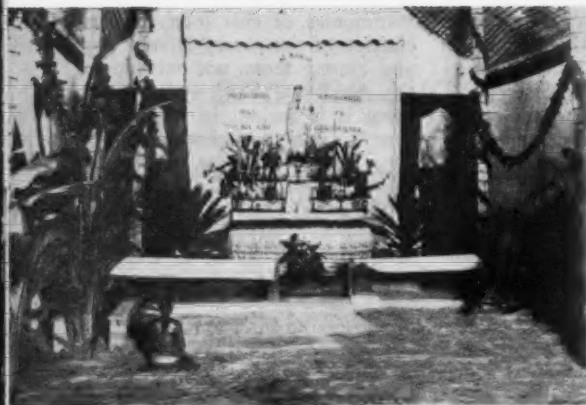
testimonies of this love. The recitation of the rosary is very popular among them, not only during the months of May and October, when it is recited in common at church; but throughout the year Mary's children never grow weary telling their beads.

The sweet name of Mary is held in high veneration; many of the neophytes ask for it in Baptism, and others add it to their first name.

The young girls are happy and proud to belong to the Sodality of Mary and they show themselves worthy of the beautiful title. Before class the children never fail to go and kneel before the statue of their heavenly Mother to seek her intercession. As for the old people, they like to greet their beloved Mother in their own naive manner.

In all their needs and difficulties it is to Mary that the people of the Sudan have recourse, and she is pleased to make them feel the effects of her motherly protection.





*A bush chapel
in honor of
Our Lady*

Mary in Ghana

Catholics practice the usual pieties in honor of the Blessed Virgin. There are shrines dedicated to our Lady. In recent years devotion to Our Lady of Fatima seems to be getting very popular. The idea of the family Rosary is welcomed.

During the month of May it is a common custom to carry the statue of the Blessed Virgin to a different home each day for the recitation of the rosary. In such cases 20, 30 and even 100 people will take part. Protestants, and pagans, will often join in, unasked.

Young girls desirous of devoting their lives to the salvation of African souls as White Sisters, should apply for information to:

**MOTHER SUPERIOR
WHITE SISTERS' CONVENT
MARY GLENN R-D-2
FRANKLIN, PA.**



Alima Sidiya (left) and Alima Sidiya (right) in Navrongo, Ghana

Mary in Central Africa

In our flourishing Missions it is not only individual or even particular groups that like to honor Mary. It is sometimes an entire country like Uganda, which is the particular territory of the Blessed Virgin. It is Mary's kingdom which has been consecrated to her from the beginning.

The first mission station founded in the land of martyrs was immediately named Villa Maria, the City of Mary. All the other mission stations have also been dedicated to the Mother of God.

The LEGION OF MARY is very much in favor in Uganda as well as in the other territories of Central Africa. In 1947 a movement among the children was inaugurated. Its aim is to reach all the children and place them under the maternal protection of the Immaculate Heart of Mary, Queen of Uganda. It is also hoped to give them a training in Christian principles that will make them firm and courageous in the practice of their faith in their community, at work and recreation . . . in a word that they may be Catholic everywhere and in everything. The young girls, the mothers of tomorrow are taught the sacredness of marriage and the home. Through it, they will be prepared to safeguard these responsibilities.

Anyone may join the LEGION OF MARY, and it is important to have as many members as possible in order to impress them with the part they are to play in

the conversion of their people and the good example they are to give. Through them the mass of the population can be reached and the leaders of tomorrow formed.

The BIMULI, the little flowers of Mary, is made up of the youngest children, who strive by their imitation of Mary, the fairest of all flowers, to become little flowers of Jesus.

The BIMULI meet once a month. They recite the rosary, sing hymns in honor of their Blessed Mother and later join in games, for it would fall short of its purpose if it did not instill joy in the hearts of its members. Dressed in their uniforms, they



bring joy to the poor and sick in the surrounding villages.

The BANASIMBA, faithful of the Virgin, is a group of nurses, teachers and educated young girls who fraternize with the girls of the bush. The groups meet twice a month at the mission to assist at Mass, receive instruction and join in the discussion which is always helpful and interesting. They also join forces to further some cause in the interests of Catholic Action.

An effort is being made to bring the benefits of the Legion to the posts where it does not yet exist. To this purpose, the leaders are willing to sacrifice a great deal

of time and show endless patience in long explanations. The good will and sincerity of all give testimony of its ultimate success.

The African Sisters also have a great devotion to our Blessed Mother. Mostly all of the 17 Congregations of African Sisters which have been or are being trained by the White Sisters have been placed under the special protection of the Blessed Virgin. They have long studied their virginal model and are reproducing her very well. Like Mary, they know how to bury themselves in the lowliness of a servant and to refer all praises to God Who has worked great things in them.

The African Sisters build and take care of their own grottos.





Sculptured by X. Goddard, a Congolese

"Mary has no other desire than to lead men to Christ, to initiate them into the heart of the central mystery of Christianity, that of the Redemption."

"The Son that she gave to the world long ago in the land of Palestine she continues now to give to the Church."

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PIUS XII





Mama Andrea, a postulant of the African Sisters of Bukeye, Urundi, sculptures a Madonna.

*A Virgin
sculptured in ebony
by an African
in Tanganyika.*



The Legion of Mary

in AFRICA

By E. DESCHREVEL, W. F.

When the question came up, at the General meeting of the Legion of Mary, to send Edel Mary Quinn to Equatorial Africa, Father Magennis thought it necessary, as did many others, to bring forth the voice of wisdom and of prudence. He compiled a list of all kinds of perils she would have to overcome. The murderous climate, the long distances, the conditions of life, everything was set to ruin her delicate health.

At this terrifying statement, Miss Quinn, just out of a sanatorium, replied with a gentle firmness: "But all these difficulties have been explained to me in detail; I know what I can expect. I go there with my eyes wide open. It is exactly what I am looking for, I do not feel like going to a picnic party."

"Picnic! Picnic!" exploded good Father Magennis, "but, don't you realize that, not only will you not be going to a picnic, but you very well may be the food for someone else's picnic!"

Never was Father Magennis so good a prophet. If no man eating tribe put Edel Quinn on its menu, she was nevertheless devoured, literally devoured over there by the zeal for souls. After seven years of back-breaking work,

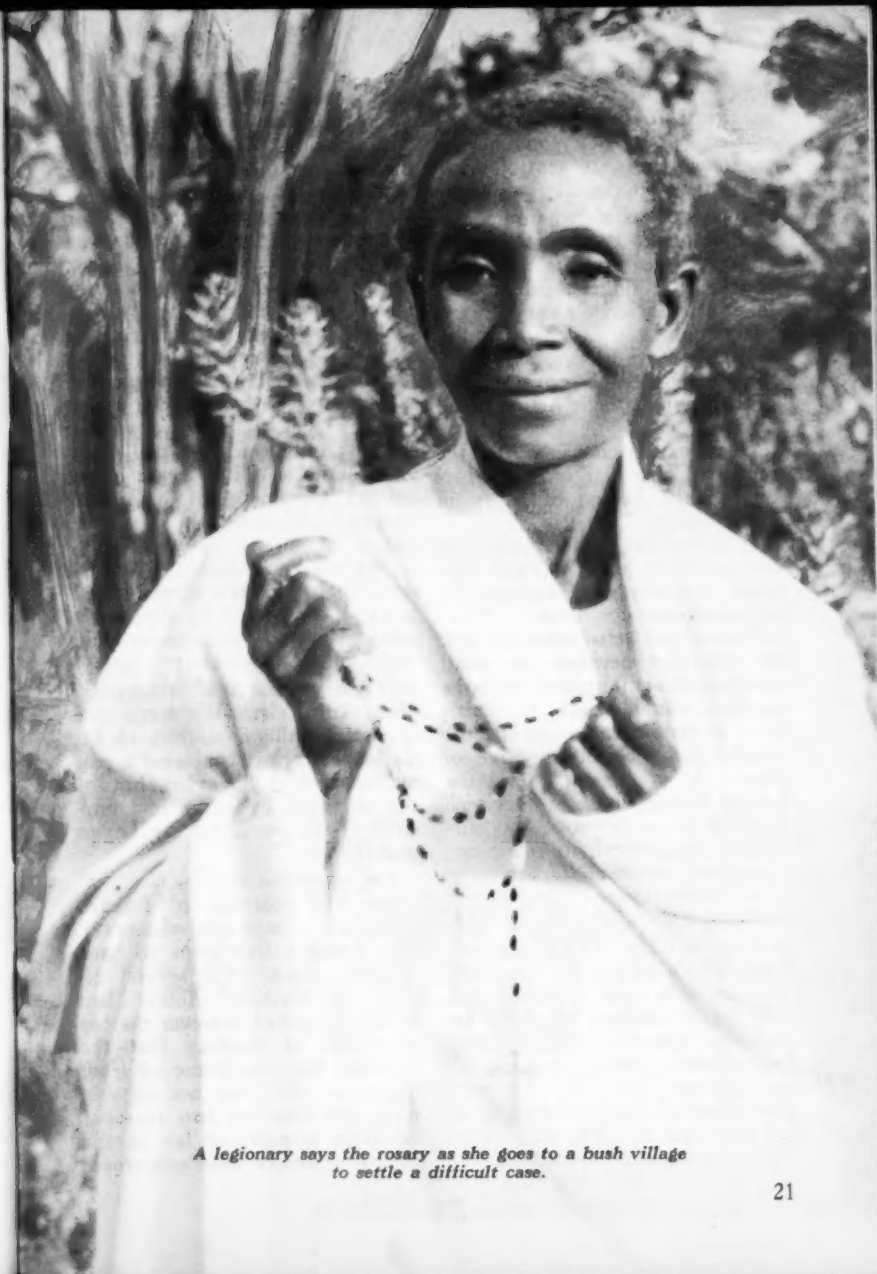
with a smile on her lips, she succumbed to sheer exhaustion. The Legion of Mary had taken roots.

Already known in India, at Madras and in America since 1933, the Legion was introduced in Nigeria by Bishop Moyanah, and at the Cape by Bishop Gylswijk, Apostolic Delegate. There still remained the East of the African Continent. It was the task of Bishop Riberi, Apostolic Delegate, and that of this young Irish victim of tuberculosis.

And so it is that now, like an immense bush fire, the Legion of Mary spread from Cairo to Port Elizabeth, from Morocco to the Cameroun, from Algeria to Kenya, from Rhodesia to Nyassaland, in Angola, in the Sierra Leone, in Lybia, in Tunisia, in the Congo, in Uganda, in Togo and elsewhere.

In the Belgian Congo, after a modest beginning in 1948, the Legion was adopted by 23 vicariates. According to Bishop Mels of Lulabong, the Legion is destined soon to play a role of first importance in the development of the young Church in the Congo.

A missionary of Nyassaland writes: "The legionnaires of our 6 praesidia are valuable workers who do immense good. They fear neither sacrifice nor efforts, at times heroic, to save their



A legionary says the rosary as she goes to a bush village to settle a difficult case.

brothers' souls. They bring back to the Church Christians who avoided us. They go happily wherever they are sent, for love of Christ and the Blessed Virgin.

In Africa, as elsewhere, the Legion wants to "preach the gospel to every creature. Its aim is to convert the sinners, inflame the lukewarm, stimulate and revive everywhere a truly Christian life.

And because of this, it reminds the laity of its immense and urgent task in Catholic Action under all its forms."

One may wonder as to the causes of this extraordinary success of the Legion of Mary in Missionlands.

It seems that, under the special circumstances found in most missions, it is the ideal formula for lay apostolate.

First of all let us note the lack of proportion between the small Christian community and the large pagan or Islamic masses, the formalism of certain Christians and the apathy and lack of initiative of others. At every social level the Legion brings with it a very rich formula for apostolate. Its spirituality, its method, its discipline, so perfectly appropriate, are to be found nowhere else.

Its vigorous spirituality is particularly striking. The real proselytism of the African is often more inspired by a need of feeling and thinking in common than by an authentic apostolic zeal. For the Legion, the apostolate is but the exterior manifestation and the tangible proof of an overflowing love for God and the Blessed Virgin. This spirituality, basically Mari-

an, agrees perfectly with the divine plan: as in the days of the Incarnation, Mary is still the one who announces and prepares Christ.

There are also the tactics characteristic of the Legionary apostolate. Everywhere the Legion seeks personal contacts. It multiplies visits to the homes "always following the instructions received at the praesidium, in perfect agreement with the Bishops and the secular clergy whom it assists in any type of activity, whether it be purely social or real Catholic Action." "The Legion is one of the best initiations to Catholic Action" said one of the missionaries.

We all know how the Church in China, which now climbs its calvary, is supported by the admirable ardor and the heroic self-sacrifice of the legionnaires.

The communists themselves must admit it: "We have conquered 8 million soldiers of the nationalist army, confessed a party member at Shanghai, but we are defeated by these few hundred young people of the Legion of Mary . . ."

Let us return to Africa.

"At the Vicariate of Bukavu "(Congo)", says a missionary, "the *Légion's* first steps go back to 1948. Since 1938 several efforts of Catholic Action had failed. They had however the big advantage of showing that the formulae too closely copied from European ones were not suitable here, and that for two reasons: too large a part, as far as the groups' activities were concerned,

was left to the leaders; then the chaplains were to be present at every meeting; this was of course difficult here due to the vast territories entrusted to the assiduous control of the missionaries. The Legion did not present these inconveniences. Thus after a testing period, it was adopted by all the posts of the Vicariate . . .

"In the praesidia an effort is made to gather together, as far as possible, representatives of all levels of society: clerks, tradesmen, domestics, laborers, as well as representatives of all the races." This is again an advantage of the spirit of the Legion. Whereas in the Congo a certain rivalry between social classes combined itself with the old racial rivalries, the Legion unites them all in the same Marian Family, around the same apostolic objective.

Its exacting rule is one last quality which explains the mis-

sionaries' eagerness in adopting the Legion of Mary. The legionnaires must consecrate at least two hours a week to exterior apostolate, in groups of two, and an account of this activity is required weekly.

"Punctuality and ardor for work," says a missionary of the Vicariate of Likuni (Nyassaland), "are not exactly distinctive qualities of our people. And yet, wherever the Legion was started, the missionaries could only congratulate themselves on the results obtained, and this from the very start. In our Vicariate alone, the Legion has 2,200 active members grouped in 138 praesidia and 11 curias."

From the Sudan, Nigeria, Bangweolo, from everywhere there rises the praise of the Legion of the one who comes to introduce her Son in Africa, the Holy Virgin Mary.

*It is a great joy
for this family
to say the rosary
with Sister.*



Missionaries Will Meet from All Corners of the World

Rev. Frederick A. McGuire, C.M.,
Executive Secretary of the
Mission Secretariate.



Chase Ltd. photo—Wash.

At the Annual Meeting of the Missionary Secretariate this year the Golden Anniversary of the maturity of the Church here in the United States will be celebrated.

It was just fifty years ago that Pope Pius X judged that the Church in this country had grown beyond the stage of a mission and declared this maturity by withdrawing the Church here from the jurisdiction of the Congregation DE PROPAGANDA FIDE.

For fifty years now Americans have helped the foreign Missions. Since 1908, American citizens, bishops, priests, sisters, brothers

and laity have gone out to the far ends of the world from the ever growing number of mission-sending societies in our midst.

This September 22-23-24th more than 500 missionaries with experience in the field will meet for three days at the Shoreham Hotel in Washington. This annual meeting of the Mission Secretariate, presided over by His Excellency, Bishop Sheen, has been called "the second most important meeting for the church in America, rated only after the Bishop's meeting in November.

The Mission Secretariate is itself a full time clearing house for information and service to aid A-

merican Catholic foreign mission work. Founded in 1950, it is under the dynamic leadership of Father Frederick A McGuire, C. M. Prior to this appointment, Father McGuire had been a missionary in China. Following World War II, he was Director of International Relief Services in Kanchow and later was Executive Secretary of the Catholic Welfare Conference with headquarters in Shanghai. When he could no longer carry on the work there, he went to Hong-Kong and was the mind and the heart behind the resettling of the thousands of refugees who fled from Communism on the mainland.

Ever a missionary priest, yet experienced in the diplomatic procedures and problems, Father McGuire's efforts have rapidly advanced numerous missionary programs. Now he is the contact man for missionary bishops, lay apostles, U. S. Government and United Nations agencies, TV and radio men, newspaper correspondents, and others who seek information and help related to American Catholic Foreign Missions.

God's P. R. O.'s, public relations officers, for the Church Universal, will gather from the dense jungles of Burma and New Guinea, from the uppermost regions of the Andes, from the complexities of the newly emerging nations of Asia and Africa, from the mysterious Moslem strongholds of the Middle East to face up to the difficulties which confront missionaries everywhere in the mid-twentieth century.

Together they will find new ways and means of reaching the people, of bridging differences in culture and custom. They will be occupied with sober reports examining the major issues at stake which help to hinder the development of the Mystical Body in the ever increasing upsurge of Communism, the growing nationalism and its ramifications. The physical, intellectual, and spiritual hunger of the family of man will be assessed, and racial problems will be discussed and a solution sought. Last, but by no means the least important of their deliberations, will be those on modern means of communication and administration.

One United States Catholic will be singled out for praise at the conference. Mrs. Irene Auberlin of Detroit, who will receive the annual Worldmission Award for her remarkable accomplishment through the organization which she founded and continues to lead, World Medical Relief.

With the blessing of the Hierarchy of the United States and their ever wise counseling and support, the Church of America is yearly assuming a greater responsibility in fulfilling God's redemptive designs for all men. The Mission Secretariate is an effective means of furthering that trust. Its members are literally going to the four corners of the world. Their apostolate now and in the future will profit by the mutual discussions at these annual meetings.



Sister Demetria from Indianapolis to the left.

A Day Never to be Forgotten

BY SR. MARY DEMETRIA, W. S.

Before leaving for her mission in Central Africa, Sr. Mary Demetria, from Indianapolis, spent some time at our Convent in Rome in waiting for the Missionary Plane.

Let me describe to you a day which will remain forever in my memory, for it was a day of rare privilege, immense grace and inexpressible joy.

At 10:30 A. M. three White

Sisters of Our Lady of Africa entered the bronze door of the Vatican, anxiously climbed the staircase leading to an inner court, crossed it, and then entered the papal palace. There, after ascend-

ing more stairs, we followed the long corridors and finally approached a large sombre room in which were stationed two Swiss Guards in their colorful uniforms of blue and orange stripes, patterned after the apparel worn by Christopher Columbus. At the desk, we gave our tickets for a private audience with Our Holy Father the Pope.

After having been led through several rooms by a page dressed in crimson colored knickers, we were told to wait in a spacious salon, strikingly attractive for its simple beauty and its mural paintings with their silk borders corresponding to those covering the doors.

There was a brief wait which seemed like hours; then the big moment arrived, and we were conducted into the Throne Room. The different groups were separated a little from one another to allow more privacy.

Everyone knelt as the Vicar of Christ entered the room. He listened attentively to all 22 of us, replying to what was said, and then extending his ring for us to kiss. His Holiness gave us his blessing and a medal on which was imprinted his image and that of the Holy Family.

When Our Holy Father had finished speaking with everyone, he gave us his Apostolic Blessing, and then in a manner which was both gracious and full of warmth, he bid us gather about him for a photograph.

Like a dream it passed all too quickly, and to be a bit poetic, one might say that the song has ended, but the melody lingers on . . . the melody of his sincere charity, delicacy and grace.

It was all so very impressionable and has given a profound significance to the title "Holy Father". God be praised. Long live the Pope!

Corpus Christi

at Lilongwe Mission

Sister Denis Andrew tells of the Procession

Although we are sure you know all about the Feast of Corpus Christi with its beautiful and solemn procession, we thought you might like to hear about one that took place in Central Africa where Christianity is a lot younger than it is at home.

Two weeks ahead of time, we began to make preparations in a big way. In the classroom and in the catechism classes we gently

directed the minds of the children and catechumens towards the great day, preparing them to participate in its spirit and in its graces in a more intimate way. For his part, the Father Superior spoke in Church to the "Akulu a mpingo" — that is, those who volunteer to help the Fathers in the work of the Mission — so that they too would be able to take an active and intelligent part in the

liturgy. Daily prayers were offered for the success of the procession.

The cosmopolitan population of Lilongwe gives manifestation of various religious sects; there are eighteen different ones among 500 Europeans and 3000 Africans, not counting the Indians who are usually Moslems or Hindus. Thus, upheld and strengthened by community prayer like the first Christians, we began to organize the route of our Procession and to compose the list of hymns which we would sing; for by honoring God publicly, we wanted to impress everyone, Christians and non-Christians alike, with the deep reality of our Faith.

During the preceding week, since the High Mass would be celebrated on the school grounds, the boys, aided by a White Brother, erected an altar and the posts necessary to hang the flags and other decorations. The girls and women brought bags of various colored earth in order to make designs on the ground. The Catholics of Likuni Mission, with its numerous outposts, were invited to join us to increase the crowd and thus give a greater solemnity to the Feast. Also, we had to devise a scheme of place cards so that each village, organization or special group would be together, such as: the girls of Likuni, the girls of Lilongwe, the Girl Scouts, the Brownies, the Boy Scouts, the Cubs, the normal school students of Likuni, the boys of Likuni, the boys of Lilongwe, the Catholic Actionists, the Professors, the Legion of Mary, and the brass band

of Lilongwe Catholic School. Last of all, as the climax of the whole procession, would come the float in the form of a chariot carrying the Blessed Sacrament.

At last the long awaited day arrived. The grounds are black with people at 7:00 A. M., although the Mass will only start at 9:00. We are among the Africans now, and a long wait doesn't inconvenience them at all! Our Christians are proud of the lavish decorations, and they tell themselves that other sects aren't able to produce such a splendid array. Idlers and loafers are numerous on the outskirts of the crowd, and they are curious to know what's going to happen. At last it is 9:00 A. M. The Christians and the onlookers start moving towards the altar. The Head Teacher has brought his harmonium to accompany the Mass and direct the choir, but most of the time the music is drowned out by the very characteristic negro voices of the crowd itself. The "Akulu a mpingo" have a red ribbon slung over their shoulder because they are responsible for "keeping the peace" and assuring the order of the ceremony. Each one has his own special group to supervise. Conscious of their importance, they walk about very erect. A deacon and sub-deacon will assist at the Mass, the deacon being an African priest. There is an atmosphere of recollection over the crowd.

Finally, things start to move. A Swiss Guard for the occasion, looking trim in his black uniform and a hat just like those they wear

at Rome, leads the procession. He is followed by the crossbearer, two altar boys, the girls, and then the other groups. The band precedes the truck decorated in yellow and white. On the truck are three prie-dieus; nine "angels" with black skins and white robes are echoes of Paradise, while four altar boys take turns incensing the Blessed Sacrament during the two mile journey to the Bishop's house and the Church where another altar has been erected outside. All along the way, prayers and hymns are alternated. We're in admiration of our chauffeur for missing all the bumps which might disturb the Father who is holding the Blessed Sacrament. Twenty altar boys, each carrying a lighted lamp, encircle the truck — which makes a beautiful sight. The crowd, composed of both Europeans and Africans, is dense everywhere. The former, for the most part Protestants, are seeing such a procession for the first time in their lives. But all of that

doesn't ruffle the piety of the marchers.

At last we come to the end. An archway has been built at the entrance of the grounds (there was one at the schol too.) We wonder how we're ever going to find a place to stand, there are so many people. The place is literally covered with people, all dressed in bright colors. Everyone is anxiously awaiting the arrival of the float carrying the Blessed Sacrament. Finally it comes and approaches the altar where priests are waiting to transfer first Our Lord, and then the "angels" from the truck to the altar. Shouts of joy and surprise resound through the crowd; then all becomes quiet for Benediction. When everything is finished, each one returns to his own home. This procession will be a subject of conversation for a long time to come. It is our fervent prayer that this day may strengthen our Catholics in their Faith — and lead others to follow in their footsteps.

ARE
THE MISSIONS
IN
YOUR WILL?

If not, do put them in. You will never regret it, neither now nor later. Why not include this clause:

I hereby bequeath to the Missionary Sisters of Our Lady of Africa (White Sisters) for the use in their African Missions the sum of \$ _____

You would then share the prayers of all the White Sisters . . . over 2000.

A Little Epileptic

*He became a child of GOD and found happiness
in his sufferings.*

BY MOTHER RAYMOND DE PENNAFORT, W. S.

Mzonde was a little boy when he was brought to the mission horribly burned. His mother had left him alone in the hut while she went to the river to get some water. While she was gone he was seized by an epileptic fit and staggering across the floor, fell into the fire. On returning home the poor mother was horrified to find him in this condition, and she took him to an African nurse in the village.

He, through ignorance or perhaps pity, bound the leg tightly to prevent, so he reasoned, the burn from becoming larger and to hasten the process of healing. The result was a vicious scar that

crippled Mzonde for life. Nor did the wound heal as was expected.

Though at quite a distance, in desperation, the mother brought him to our mission dispensary, but it was far too late. His sores gave off a stench that was repulsive and one could see in Mzonde's face his extreme suffering. However, under persistent care and treatment the wounds began to close and the epileptic fits became more rare; but it was impossible to undo the harm that had been done. His was a hopeless case, and little by little Mzonde came to realize that he would never walk again. It was hard for him to be resigned.

Then, through grace, a complete transformation was brought about in his soul. He understood that the suffering he was trying to avoid would henceforth be his lot. He also learned how Jesus suffered and died to open Heaven to him. He then longed to become a child of God.

After a suitable preparation our little invalid was baptized. For God, having proved him, loved him and took him for His own . . .



*Now happy and resigned
to God's Holy Will.*



WOULD YOU NOT LIKE TO HELP

"Cheer up Josefu . . . didn't you hear the White Sisters promised to put an appeal in their magazine to ask the good American people to help us get our mom back!"

"Gee, that's the best news I've had in a long time . . . Now the Sisters will be able to buy that medicine with the big name to cure mom . . . and she'll be able to come back from the hospital to take care of us again."

Many patients in our hospitals cannot be cured because the needed medicine is lacking. Will you not help to buy it? You would then rejoice the hearts of many little ones who need their mothers' or fathers' care. Surely our dear Lord would not let your action go unrewarded, for in rejoicing His little ones you rejoice His own adorable Heart.

WHITE SISTERS, 319 Middlesex Ave., Metuchen, N. J.

Dear Sisters,

I am enclosing an offering to help rejoice the little Africans.

Name

Address

City Zone State



Missionary Sisters of Our Lady of Africa

